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*Times of WAR, Times for National Humiliation
and Repentance.*

*Dawes (Sir W.), Baronet, Successor of
F. of Chester A. and Archbishop of York*
S E R M O N

Preach'd before the

Q U E E N

At St. JAMES's-Chappel,

On Wednesday in PASSION-WEEK.

Being the *FAST-DAY* appointed, for im-
ploring the Continuance of God's Blessing and
Assistance on the Arms of Her Majesty and
Her Allies, engag'd in the present War, &c.

By Sir *WILLIAM DAWES*,
Baronet, D. D. and Chaplain in
Ordinary to Her Majesty.

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THE SECOND EDITION.

L O N D O N :

Printed for Thomas Speed, at the Three Crowns, over-
against Jonathan's Coffee-House in Exchange-Alley in
Cornhill. 1707.

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Times of War, Times for National Illumination
and Repentance.

SERMON

Preached before the



Being the FIRST PART appointed, for im-
planting the Covenant of God's blessing and
Alliance on the Arms of Her Majesty and
Her Allies, engaged in the present War, &c.

By Sir WILLIAM DAWES,
Baronet, D.D., and Chaplain in
Ordinary to Her Majesty.

Printed by the Printer of the House of Commons.

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D E U T. XXIII. 9.

*When the host goeth forth against thine enemies,
then keep thee from every wicked thing.*

IN the Twentieth Chapter of this Book of *Deuteronomy*, we find *Moses* delivering several Precepts to the *Jews*, concerning their Management of themselves, in the time of their Wars. And, in the Words of my *Text*, he seems to shut up all that he had to say to them, material upon this Head, with one very short, but very significant, Precept, relating to their moral Behaviour of themselves, at such a time. A Precept, which was to secure the Success, and crown the Event, of all the rest: and, upon the due Observation of which, both the Certainty and Measure of all their future Prosperity were chiefly to depend. For so *Moses* himself tells them, but a little after, *Deut. 29. 9. Keep therefore the words of this Covenant and do them, that ye may prosper in all that ye do.*

Whether these Words were spoken to the *Host* only, as some think, because they stand immediately before other Words, which were peculiar to them: or only to the rest of the People, who were not to go forth against the enemy, as others think, because the *Host* is here spoken of in the third Person, and the Precept is given in the second; is surely a very needless Enquiry. The Matter commanded in them was so evidently proper and necessary, both for the *Host* and all the rest of the People, that I cannot see the least reason to doubt, but that it was design'd for both. They both made up but one common Body, and therefore must both certainly be oblig'd to the Observation of every thing, that so nearly concern'd the Good of that common Body, as the Observation of this Precept did. There are indeed always Reasons peculiar to the *Host*, and so likewise to the rest of the People, of any Nation, which ought more especially

ally to move each, to a careful Observance of this Precept. The *Host*, who are more immediately expos'd to many great and sudden Dangers, and who, as the Scripture expresseth it, *Jude 12. 3. put their lives in their hands*, and know not how soon they may be taken out of them, have these Reasons, more than the People, to keep themselves from every wicked thing. And the People, who, by staying at home, are free from that Hurry and Confusion, and those manifold Temptations to Looseness and Licentiousness, which do naturally attend an Army, have these Obligations, more than the *Host*, to a strict and exact Observance of all the Duties of Religion. But the Reason, which I first mention'd, for the *Jews* Observance of this Precept, *viz.* that, as a Nation, they might Prosper in all that they did, will always be a Reason common both to *Host* and People, in any Nation: And ought earnestly to put both, upon using their best Endeavours, for the Performance of this Precept.

As little need, I think, is there to dispute, whether by *every wicked Thing* here we are to understand all Sin in general, or only every Sin of that particular Kind, which *Moses* was here speaking of, *viz.* Sins of *Uncleanness*. The Words, you see, are general, and do fairly extend to all sorts of Wickedness: And the Reason of the Precept likewise will take in all; because every Sin, of what kind soever, is apt to provoke God, and hinder the Prosperity of any Nation. However, if, because the Sins of *Uncleanness* are several times mention'd in this Chapter, and because these are the unfittest of all others for a time of War, as naturally tending to indispose and utterly incapacitate a People, for bearing the Hardships and Fatigues of that; if, for these Reasons, I say, any are perswaded, that these Words, besides their regard to Sin in general, were design'd to have a particular respect to the Sins of *Uncleanness*, I am very ready to admit this, as a secondary Sense of them. And accordingly I shall, in my following Discourse, take occasion from this double Sense of the Words, to represent to you,

First,

First, The more than ordinary Reason that any Nation has, *When its Host goeth forth against its Enemies, to keep it self from every wicked Thing*, in general.

Secondly, The particular Sins, which it ought more especially to be careful to keep it self from, at such a time.

First, The more than ordinary Reason that any Nation has, *When its Host goeth forth against its Enemies, to keep it self from every wicked Thing*, in general. And this will evidently appear, from considering,

First, That Wars are generally sent by God, upon Nations, as Punishments for their Sins: And no time surely can be so proper, for a Nation to keep it self from Sin, as that, in which it is under actual Punishment, for its Sins.

Secondly, That times of War are naturally apt to be, times of more than ordinary Looseness and Licentiousness: And therefore a more than ordinary Care is necessary, for a Nation to keep it self from Sin, in such times.

Thirdly, That War is an Appeal to God, praying him to shew himself as Sovereign Judge between Nation and Nation, and to determine the Controversies, that are betwixt them. And certainly it must ill become any Nation, it must be highly Imprudent and Unpolitick, as well as Irreligious, to affront and provoke God, by its Sins, at that very time, when its Cause more immediately lies before him, and awaits his Sentence, as its Judge.

Lastly, That the Issues and Events of War are of the last Importance, to any Nation: And consequently it stands every Nation, engag'd in War, in more than ordinary stead, to be careful so to behave it self, as may be most likely to procure from God, prosperous Success in, and an happy Issue of, its Wars.

First, That Wars are generally sent by God, upon Nations, as Punishments for their Sins; And no time, sure can be so proper, for a Nation to keep it self from Sin, as that, in which it is under actual Punish-

ment, for its Sins. Not only the Seeds of War within us, Hatred, Variance, Emulations, Wrath, Strife, &c. are the unhappy Consequence and Punishment of the Original Sin of our first Parents: But moreover actual War is commonly inflicted by God, upon Nations, as a positive and more immediate Punishment from him, for their Sins. And accordingly we find in Scripture, that, when God threaten'd his People the *Jews* with War, it was always upon account of their Sins. *If ye walk contrary unto me, saith God, and will not hearken unto me, I will bring a Sword upon you, Levit. 26. 21, 25. And therefore, saith Isaiah, is the Anger of the Lord kindled against his People, and he will lift up an Ensign to the Nations from far, and make them come with speed swiftly: Isa. 5. 18, 20, 25, 26. Because his People drew Iniquity, with Cords of Vanity, and Sin, as it were with a Cart-rope: Levit. 26. 3, 6. Because they call'd evil good, and good evil, as it there follows, &c.* And, on the contrary, Peace is always promis'd by God, to his People, as a Reward of their Righteousness and Obedience to him. I will not say, that War is always sent by God, as a particular Punishment for the Sins of those People, whom he is pleas'd to permit or appoint to be engag'd in it: But, I say, it is frequently so; and moreover, that War is always one of those general Judgments of God, by which he designs to put the *Inhabitants of the Earth* in mind of their Sins, and to make them *Learn Righteousness*. And therefore every Religious Nation ought to fear the worst, and to behave it self so humbly and penitently, as if its Wars were really sent by God, for the particular Punishment of its Sins. At least, it should be sure not to forget, that God can easily make them so: And, for this Reason, it should be cautious to the utmost not to provoke God, by its Sins, while he is brandishing this Rod of his Vengeance over its Head; this general Instrument of Correction for Sin, if not more especially of its particular Sins.

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But, if any Nation should be so stupidly obstinate and harden'd in its Sins, as not to *hear the Rod, and him that hath appointed it*, Micah 6. 9. but, even when it is *stricken, to revolt more and more*, Isa. 1. 5. Then will the Lord make that Nation *sick in smiting it, in making it desolate because of its Sins*, Micah 6. 13. He will *cause the voice of Mirth, and the voice of Gladness to cease from it*, Jer. 7. 28, 34. And he will *pour out his Indignation, and even all his fierce Anger, upon it*, Zeph. 3. 2, 8.

Secondly, Times of War are naturally apt to be, times of more than ordinary Looseness and Licentiousness: And therefore a more than ordinary Care is necessary, for a Nation to keep it self from Sin, in such times. The Business of War is always a Business of such great and immediate Importance, and many times of such a vast compass too, that it is apt to fill the Thoughts, and engross the whole Care, of the Governors of any Nation. At least, it is sure to take up great part of their Time and Care, and, by so doing, in some measure to take them off from their usual Intentness, upon the great Work of Reforming and Regulating the Manners of their Subjects. And besides, in order to sweeten all Parties, at such a time, and make Things go on evenly and smoothly, some Faults must almost necessarily be conniv'd at: and a great many more, than need to be, generally are. And Subjects are but too ready to make Advantage of this, be it necessary or voluntary, connivance of their Governors, and to indulge themselves to the full in all that Wickedness and Licentiousness, which they see them either negligent, or fearful, or not able, to Correct. And this Licentiousness, thus bred at home, is sure to receive no small Addition from abroad, when the corrupt Manners of the Camp come to join those of the City: And both thus join'd make that worst of Plagues, the Plague of Wickedness, spread much wider, and run much higher, than it would otherwise have done. So that, putting all these Things

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together, we shall find it a very hard Task, to prevent times of War from becoming times of great corruptness of Manners. And corruptness of Manners, we all know, naturally begets looseness of Principles. And, when once a Nation is set free from all restraint of Principles, and is gotten into the high Road of wicked Practices, what degree of Wickedness is there so great, that we have not just Reason to fear from it?

And is it not then of the utmost Moment, for a Nation to look to it self, at such a time as this? A time when, notwithstanding all that can be done to prevent it, there will still be a very wide Scope left, for *Iniquity to abound* in: A time when, if all be not done that can be, the very Foundations of Religion, and, if so, to be sure of Civil Government likewise, will be too likely to be pluck'd up by the Roots: And there will be great danger of having *Confusion and every evil Work*, like an ungovernable Torrent, break in upon, and utterly overwhelm, any People. Ought not Governors, at such a time more especially to be afraid of all unnecessary Connivances at publick Indecencies and Immoralities, when the necessary ones will be but too many: And the rather to keep the Reins of Discipline, as tight as they can, because they cannot keep them as tight as they would? And ought not every good Subject to assist his Governors, at such a difficult time, and to be careful, not only not to give them any Trouble, by his own ill Behaviour, but to do all that in him lies, to procure and promote the good Behaviour of his Fellow-Subjects; not only to take no advantage of the remissness of the Government, occasion'd by the necessity of Affairs, but rather so much the more to be a Law unto himself, by how much he perceives himself to be less under the check and controul of outward Laws, than he us'd to be; not only to keep himself from being drawn in, by the Opportunities and Temptations, which, at such a time, may probably enough invite him to *commit Iniquity with greediness*, but to grow
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zealous and exemplary in the Business of Religion, and to provoke, as many as he can, to Good Works, and to make some sort of Atonement for those, whom he cannot : That so God may spare his Nation, for the sakes of him and such other Righteous Persons that are therein?

Thirdly, War is an Appeal to God, praying him to shew himself as Sovereign Judge between Nation and Nation, and to determine the Controversies, that are betwixt them. And certainly it must ill become any Nation, it must be highly Imprudent and Unpolitick, as well as Irreligious, to affront and provoke God, by its Sins, at that very time, when its Cause more immediately lies before him, and awaits his Sentence, as its Judge. Grotius tells us, That, *Where human Judicatories end, there War begins ; Prolegom. de Jure Belli & Pacis ;* when Controversies are too great, to be determined by them, as are all those between Sovereign Princes and States, then presently recourse is had to Arms, and God is invoc'd, as *King of Kings and Lord of Lords*, to Judge these mighty Causes, and, by giving Success and Victory to one of the contending Parties, to put an end to these troublesome Controversies. And can any thing then be more Irrational and Absurd, as well as Presumptuous and Prophane, than for a Nation to affront and provoke God, by its Sins, at this very time, when it is intreating his Favour, as its Judge? Could we have Folly or Impudence enough to ask a Favour, more especially if of very great Moment, of any Earthly Prince, and yet fly in the Face of his Authority, and trample upon his Laws at the same time? And how then shall we dare to do that, towards the infinite Majesty of Heaven and Earth, which would be thought a most intolerable Affront to, and worthy of the severest Punishment from, even our Fellow-Creatures? But it will be said, that God is *no respecter of Persons*, that the Cause, and not the Persons, is the thing which he regardeth: And that therefore, if a Nation has but a good Cause, it may be sure of Blessing and Success from God, whatever the Persons are, to whom the Cause belongeth. But let us not so deceive our selves. God has many other ways of doing right to a good Cause, than by prospering it, just at this or that particular time, or in the Hands of this or that particular People. And it is necessary sometimes, in God's ordinary way of governing the World, to permit a good Cause to suffer, for the Punishment of a sinful People : It being impossible, in some Cases, without a Miracle, to separate a Nation and its Cause, and to punish that and prosper this. And accordingly we find, both from Scripture, and Church-History, that God has frequently permitted a good Cause, even the very best of Causes, the Cause of true Religion, to languish and almost wholly to fail, amongst such People, as have not been careful to Live, as became so good a Cause. Thus the Prosperity of the Jewish Religion was often eclips'd, and sometimes near totally

ly overcast, by reason of the Wickedness of the *Jews*. And thus the Light of the Gospel has been almost quite extinguish'd, in some Nations, because they fell from their *good Works*, and would not *Repent*, and walk worthy of so Glorious a Light, *Rev. 2.5*. It is plain then, that there is no other way, for a People to make sure of God's Favour, than, by adding the Goodness of their Lives to the Goodness of their Cause, and so rendring themselves, ev'ry way, proper Objects of God's Mercy and Blessing.

Lastly, The Issues and Events of War are of the last Importance to any Nation: and consequently it stands every Nation, engaged in War, in more than ordinary stead, to be careful so to behave it self, as may be most likely, to procure from God, prosperous Success in, and an happy Issue of, its Wars. The Blessing of God is indeed always necessary, for the making of any Nation prosperous: but hardly ever so much so, as in Times of War; because then the Affairs of a Nation are brought to a very considerable *Crisis*, and the Smiles or Frowns of Providence, upon them, may probably signify nothing less, than lasting Peace, Security and Happiness, or total Ruin and Destruction. We of this Nation have lately had a very ample Proof of all this. We have seen (Blessed be God, we have seen) one Glorious Battel, the Transaction but of a few Hours, quite change the face of a War, that before look'd most black and formidable to all *Europe*. We have seen, in the short space of half a Day (oh happy, ever memorable, Day!) a dreadful Host of Enemies quite scattered and broken to pieces, War driven out of a Country all at once, an ambitious Prince, who invaded the Dominions of others, punished with the Loss of his own, a tottering Empire supported and fix'd, and the languishing and drooping Interests, of a whole Quarter of the World, revive, gain strength, smile and look flourishing again. And, to add even to this, we have seen a second, nay and a third, Glorious Battel, the immediate Consequences of which were no less, than rescuing Towns, Cities, Provinces, whole Nations, from Oppression and Violence, and restoring them, in Peace, to their rightful Lords: no less, than intimidating the Invincible himself: shaking the Monarchy of him, who had been long grasping at, and had in his Thoughts, no doubt, taken possession of, an Universal Monarchy over all others: and putting him hard to it to defend his own Dominions, against whom, all his Neighbours join'd together had long found it very difficult, to defend theirs. And, as our happy Experience of all this must be abundantly sufficient to convince us, of what vast Advantage it is to any Nation, to have God its Friend, in its Wars: so the very Thought, that God could as easily have sent the reverse of all this upon us, if he had pleas'd, nay, that he can yet do it, whensoever he pleaseth, will, I hope, be sufficient to convince us, without running the risque of experien-

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cing it, what a terrible thing it is, for any Nation, to have God its Enemy, in its Wars.

And can a Nation then possibly be too careful, to please God and make him its Friend, in a time of War? When he is ordering the mighty Issues and Events of thar, just as he pleaseth, can it possibly do too much, to procure from him a favourable Share, in them? When a Nation's Peace and Security, its Liberty and Property, its very Constitution and Being, and, which is yet above all, its Religion is at stake, has it not all the Reason that can be, to *take heed to its ways and its doings*, and to demean it self so piously and religiously, that God may not be provok'd to *pluck it down and to destroy it*, but may *delight in it*, to *blest it*, and to *do it good*, and to *set it on high*, above all Nations of the Earth?

Upon the whole then, if there be more than ordinary Reason, for a Nation to behave it self humbly and penitently, when it is under God's actual Correction for its Sins: to beware of Sin, when the Opportunities for, and Temptations to, it, are more than ordinarily great: and to be careful to please God, at a time, when it is appealing to him as its Judge, and depending upon him for a favourable Determination of its Controversies: and when, moreover, the Posture of its Affairs is so very nice and critical, thar the least Turn of Providence, for it or against it, may make it either unspeakably happy or miserable; If all this be so, I think we cannot need any farther Proof, than we have had, of the more than ordinary Reason that any Nation has, *when its Host goeth forth against its Enemies, to keep it self from every wicked thing*, in general.

But, because some Sins are of much more dangerous and fatal Consequence to a Nation, than others, especially at such a time, and ought, for this Reason, to be the more heedfully avoided; I shall therefore hasten to shew

Secondly, What particular Sins a Nation ought more especially to keep it self from, in times of War. And these I shall reduce to the two following Heads.

First, Such as are more immediately apt to anger and provoke God, and

Secondly, Such as have a Tendency, in their own Natures, to obstruct the Business, and hinder the Success, of War.

First, Such as are more immediately apt to anger and provoke God: And of this sort are

First, All Sins of Prophaneness and Irreligion; as, calling in question the Being or Providence of God, doubting of the Truth and Authority of his Revealed Will, neglecting or lessening the Great Salvation offer'd by his Son, denying his Son and his Holy Spirit their due Honour, slighting his Ordinances, prophaning his

his Day, taking his Name in vain, vilifying his Ministers, &c. These are at all times, but more especially in times of War, when Nations usually make more than ordinary Professions of Religion, such abominable and crying Sins, such flagrant and outrageous Provocations of Divine Vengeance, as can hardly be supposed to leave any room for Mercy, towards that Nation, which shall dare to be guilty of them.

Secondly, Unthankfulness for past Mercies. When God has graciously been pleas'd to deliver any People, from great and imminent Dangers, and that too, often and in a very wonderful and astonishing manner, he may very reasonably expect that these his Deliverances should make so deep an Impression upon such a People, as may long preserve in their Minds a most grateful Remembrance of them. But if, instead of keeping up in their Minds such a lasting and thankful Remembrance of God's Mercies, a People shall begin to murmur at their very Deliverances, and, with the foolish *Jews*, *Numb. 14.* to speak evil of the Instruments of them, and to wish that they had never been delivered out of *Egypt*; if, with them, they forget his works, and his wonders that he had shew'd them: *Psal. 78.* if they remember not his hand, nor the day when he deliver'd them from their enemy, but murmur and despise the pleasant land, in which God has settled them: *Psal. 106.* Can they have the least reason to hope, that God will deliver them any more, or that he will not deal with them, as he did with that base People, for their Ingratitude, be wrath with them and abhor them, so as even to give up their strength into captivity, and their glory into the enemies hand?

Lastly, Abuses of former Mercies and Judgments; not only, not suffering them to lead us to Repentance, which is the great End of all God's Mercies and Judgments, but even turning them to a quite contrary End, by making them Occasions of abounding more and more, in Sin and Wickedness. It is but too common a thing to see the Grace of God, towards any Nation, turn'd into *Lasciviousness*, *Jude 4.* and us'd for an occasion to the Flesh, as *St. Paul* expresseth it, *Gal. 5. 13.* Thus, how often have we seen the Blessings of Peace and Plenty, made to minister to all sorts of Intemperance and Luxury? And so likewise as to God's Judgments: No sooner is the Rod of them taken off from a Nation's Back, but it is too apt to forget them, or, which is much worse, to remember them only, to make it self the more secure in sinning: As having smarted now for a great while, and so not being likely soon to be punish'd again. This was almost constantly the Case of the *Jews*, and as constantly the reason of God's deserting them in their Wars, and delivering them up to the Will of their Enemies. And this, I fear, has been very much the Case of this sinful Nation, to which we belong, which, within these threescore Years, has tasted as deep of,

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and as much abused and perverted, both the Mercies and Judgments of God, as almost any Nation ever did. And, for this reason, I make no doubt it has been, that God has so often withdrawn the *Light of his Countenance* from us, and has suffer'd us to be brought even to the very brink of Ruin and Destruction. And yet then again he, in infinite Mercy, hath pluck'd us, like *Brands, out of the Fire*: That so he might shew his great willingness to save us, if either his Mercies or his Judgments could make us a People fit for him to save. And all this, I hope, will at last prove a sufficient warning to us, to be willing to be reformed by those Corrections, wherein God dallieth with us, as the Author of the Book of *Wisdom* expresseth it, that so we may not, in the end, feel a Judgment worthy of God, *Wisd. 12. 26.*

Secondly, There are other Sins, which have a natural tendency, to obstruct the Business, and hinder the Success, of War. Of which sort are

First, All Sins of Luxury and Effeminacy: Such as the Scripture reckons up, *Adultery, Fornication, Uncleanness, Lasciviousness, Drunkenness, Revellings, Riotings, Banquetings, costly Array, &c.* For, besides that these must necessarily by degrees, impair the Courage, and break the Spirit, of any People, and consequently render them very unfit, both for the Counsels and Actions of War; besides this, I say, these are all very expensive Vices, and will render a People utterly unfit to bear the necessary Charges belonging to a State of War, especially with that Easiness and Cheerfulness with which they ought. And what will then follow? But that the Affairs of War will go on sluggishly and heavily: The vast Supplies of Money, which it continually calls for, and which a moderate degree of Frugality and good Husbandry would easily spare, will come in but hardly: And so, at last perhaps, a most hopeful War will be balked, in the midst of its glorious Career, nay, and it may be, (for this we have seen) even forced to an unreasonable, unsafe and dishonourable, Conclusion, purely to gratify a People in their Vices and Luxuries.

Secondly, All Sins of Contention and Division, of Wrath and Anger, Strife and Envy, Hatred and ill Will, &c. Never certainly is Union so necessary in any Nation, as in times of War, especially if it be a War against great and powerful Enemies. Without this, publick Designs will be cross'd, publick Business retarded, the Enemies of a Government encourag'd, nay and, but too likely, fatal Opportunities put into their Hands, of bringing about those Ends, by Factions at Home, which they could never have obtain'd, by their Arms Abroad. For so Experience frequently sheweth us that, when once contending Parties and Factions are well warmed, and exasperated against each other, they are wholly taken up with the Thoughts

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of ways, to wreck their Malice and Revenge upon one another: And the Publick all the while, is left to shift for it self, and doth oftner become a Prey to its Enemies, by these means, than any other whatsoever.

Lastly, All Sins of Sedition, Undutifulness, Disrespect, or even Coldness and Indifferency, towards Governors. When the weighty Business of War lies upon the Shoulders of any Government, Subjects should do all, that is in their Power, to make it sit as light and easy there, as is possible. And it will very much help towards this End, for them to shew themselves perfectly well satisfied and pleased, with what their Governors do, in this Arduous Affair: And to return them the utmost Thanks, Praise and Honour, for their Care about it. But if, on the contrary, they grow uneasy under the Management of Affairs, oppose and clog the Administration of them, and much more, if they let this their Uneasiness break out into open Discontents, Revilings; Reproaches and railing *Accusations*, against their Governors: This will be a sure way, both to discourage and obstruct the Proceedings of their Governors, for the common Good; and likewise a sure way, to give Hopes and Advantages to the Enemies of their Government, who always stand ready to embrace and caress seditious Subjects, in order to make them their Tools: And, God knows, they but too often find them very effectual ones, for their purpose.

And thus I have done with those two Heads of Discourse, which I at first propos'd to speak to; and, I hope, have said enough upon them, both to convince us, how much more than ordinarily it imports us, at this time *when our Host is going forth against our Enemies*, to abstain from all manner of Sin in general, and likewise to warn us against some particular Sins, which would be more especially unreasonable and dangerous to the Publick, at such a time. Give me leave to enforce all that has been said, with one single Consideration, proper to us as a Nation, and taken from the present happy Posture of our Affairs, and I have done.

We are now, by the wonderful Blessing of God, upon the Arms of Her Majesty and her Allies, put into a very near Prospect of all that Happiness, which we have been so long wishing and contending for. The great Disturber of the Peace, and Invader of the Rights and Liberties of us all, is already so far humbled, by our repeated Glorious Successes against him, that we are out of all present danger of harm from him: And there is nothing wanting, to compleat our Security, but the humbling of him a little farther, which, by the continuance of God's Favour to us, we are in a very fair way of effecting. And then a bright and pleasing Scene will open, of universal Peace, and Liberty, and Trade, and Wealth, and Plenty: And this

this too, likely to endure, for the Benefit and Comfort of After-Generations. Oh! Let not us then, who stand upon the brink of all this Happiness, and seem just ready to take possession of it, provoke God, by our Sins, to remove it farther from us, or to increase the difficulty of obtaining it, nay or, it may be (oh dreadful Thought) to hide it from our Eyes, for ever. Let not us, like the foolish *Jews*, when we are within a few days Journey of the Land of *Canaan*, tempt God, by our Rebellion against him, to swear concerning us, as he did concerning them, that we shall not see this pleasant Land, nor enter into this glorious Rest, Num. 14. 23.

Oh! Let not the distinguished Arm of our Victorious General, which has never yet been lift up in vain, miscarry in its last and finishing Stroke, through our Wickedness.

Let not those Treasures, which, by their having been so freely given, and so prudently managed, have, of late more than ever, effectually made good their Character of being the *Sinews of War*, be, at this Critical Juncture, disarmed, by our Sins, of all their Force: And render'd weak and unsuccessful, just now, when their Success is so much needed, to Crown all that we have been doing.

But, above all, let not the pious Prayers, and incessant Endeavours, of the Best of Sovereigns, for the common Welfare and Happiness of all Her People and Her Allies, which have hitherto so wonderfully prevailed, fail of their wonted Power and Efficacy, purely through our Fault. Let not our Sins hinder Her of that Glory, which She so justly deserves, of perfecting that great and illustrious Work, of recovering and re-establishing the almost lost Liberties of *Europe*, which She has already brought so near to Perfection. Rather, much rather, let us use our utmost diligence to join our Prayers and Endeavours to Hers: And, thus joined, let us make our utmost Efforts, to obtain from Heaven the sealing and compleating of this mighty Work. Let us live like a People that are sensible, that all our hope of Happiness must be from Heaven; and that the only way to draw it down from thence, is, to forsake our Sins and amend our Lives, and to become a *willing and obedient People*, to the Lord our God.

And when shall we ever be perswaded to forsake our Sins, if not in this *Great and Holy Week*, which is purposely set apart by our Church, for the Commemoration of the Son of God's being made a bloody Sacrifice for Sin? When shall we be perswaded to follow after Holiness, if not now, when we are in a more especial manner professing our selves the Servants of him, who gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People, zealous of good Works? Tit. 2. 14.

Oh:

Oh! That a due Sense of the extreme Indignation of God against Sin, and of his readiness to the uttermost to save penitent Sinners, both so plainly manifested in the Death of his Son, may so far affect and influence us, as to make us abhor and detest Sin for the future, and bring forth Fruits meet for Repentance: That so we may lay hold upon the Hope set before us. And, in order to its doing so, let us be sure to quicken our Sense of these Things, all we can: By spending great part of this Holy Week, in a Devout Contemplation of our Saviour's Passion and Death: In a constant Attendance upon the publick Offices of the Church, which are purposely designed to imprint a deep Sense of these Things upon our Minds: And, above all, in an habitual Exercise of Self-denial, Mortification, Humility, Repentance, Faith, Charity, and, in one Word, of all such Christian Graces and Virtues, as are necessary to fit us, for that great and solemn Commemoration of our Lord's Death, now approaching, in his Holy Supper.

There let us meet, and, humbly prostrating our selves before our God, earnestly beg of him, that the *Blood of Christ* may cleanse us from all our Sins. There let us sincerely renew our Vows of better Obedience to him, for the future; and heartily implore such measures of his Divine Grace and Assistance, as may be sufficient to enable us to make good these Vows. To say all at once: There let us fix all our Hope both of our private and publick Happiness, upon its only true and proper Basis, the Merit of Christ's Death, and of all that he has done and suffered for us.

If we are careful to do this: *The Blood of Christ* will speak as good and comfortable Things to us, as we our selves can possibly desire: It will indeed be, a sure Pledge, a never-failing Spring, of all manner of Goods and Blessings to us. For so saith St. Paul, with whose Words I shall conclude, *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all Things?* Rom. 8. 32.

E I N I S.

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